

Plates

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT;
AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—
Daniel.

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HEBER C. KIMBALL'S JOURNAL.

[CONCLUDED FROM PAGE 643.]

I will now advert to some things which transpired while I was in England, which may be considered of but little importance by the world, yet will no doubt be appreciated by the Saints, who can not only mark the providence of God as displayed in nations and kingdoms, but can observe its workings in private life, and in affairs of but apparently small moment.

Soon after our arrival in England, a great many of the Aikenites embraced the Gospel, which caused considerable feeling and opposition on the part of the ministers belonging to that sect.

Having lost quite a number, and seeing that many more were on the eve of being baptized, one of the ministers came to Preston and gave out that he was going to put down "Mormonism," expose the doctrines, and overthrow the Book of Mormon. He made a very long oration on the subject, and was very vehement in his manner, and pounded the Book of Mormon, which he held in his hands, on the pulpit a great many times. He then exhorted the people to pray that the Lord would drive us from their

coasts, and if the Lord would not hear them in that petition, that he would smite the leaders.

The next Sunday Elder Hyde and myself being in Preston, we went to our meeting and read the 13th chapter of Corinthians. We strongly urged upon the Saints the grace of charity, which is so highly spoken of in that chapter, and took the liberty to make some remarks on the proceedings of Mr. Aiken, the gentleman who had abused us and the Book of Mormon so very much a few days before. In return for his railing, we exhorted our people to pray that the Lord would soften his heart and open his eyes, that he might see it was "hard to kick against the pricks." The discourse had a very good effect, and that week we had the pleasure of baptizing about fifty persons into the kingdom of Jesus Christ, a large number of whom were members of Mr. Aiken's church. Thus the Lord blessed us exceedingly, notwithstanding the railing and abuse of the priests, and all things worked together for our good, and the advancement of the cause of truth.

I cannot refrain from relating a circumstance which took place while brother Fielding and myself were passing through the village of Chatburn; having been observed drawing nigh to the town, the news ran from house to house, and immediately on our arrival the noise of their looms was hushed, the people flocked to the doors to welcome us, and see us pass. The youth of the place ran to meet us, and took hold of our mantles, and then of each others hands; several having hold of hands went before us singing the songs of Zion, while their parents gazed upon the scene with delight, and poured out their blessings upon our heads, and praised the God of heaven for sending us to unfold the principles of truth, the plan of salvation to them. Such a scene, and such gratitude, I never witnessed before; surely my heart exclaimed, "Out of the mouths of babes and sucklings thou hast perfected praise." What could have been more pleasing and delightful than such a manifestation of gratitude to Almighty God, from those whose hearts were deemed too hard to be penetrated by the Gospel, and who had been considered the most wicked and hardened people in that region of country!

In comparison to the joy I then experienced, the grandeur, pomp, and glory of the kingdoms of this world sank into insignificance and appeared as dross, and all the honor of man, aside from the Gospel, to be vain. The prayer of my heart at that time was: O Lord, do thou bless this people, save them from sin, and prepare them for thy celestial kingdom, and grant that thy servant may meet them around thy throne. And grant, O Lord, that I may continue to preach the Gospel of Christ, which shall cause the hearts of the poor to rejoice, and the meek to increase their joy in the Lord; which shall comfort the hearts of the widows, and cheer the soul of the orphan; and that I may be the instrument in thy hands, O Lord, of bringing them to Zion, that they may behold thy glory, and be prepared to meet the Savior when he shall descend in the clouds of heaven.

Having an appointment to preach in the village of Wroughtington, while on the way I stopped at the house of bro-

ther Amos Fielding, who informed me that a certain family of the name of Moon, had sent a request by him for me to visit them, that they might have the privilege of conversing with me on the subject of the Gospel. Accordingly, brother Fielding and I paid them a visit that evening. We were very kindly received by the family, and had considerable conversation on the object of my mission to that country, and the great work of the last days. They listened with attention to my statements, but at the same time they appeared to be prejudiced against them, rather than otherwise. We remained in conversation until a late hour, and then returned. On our way home, brother Fielding observed that he thought our visit had been in vain, as the family seemed to have considerable prejudice. I answered and said, brother Fielding, be not faithless, but believing, we shall yet see great effects from this visit, for I know there are some of the family who have received the testimony and will shortly manifest the same. At this remark he appeared surprised.

The next morning I continued my journey to Wroughtington, and after spending two or three days in that vicinity preaching the Gospel, I returned by way of brother Fielding's, with whom I again tarried for the night.

The next morning I commenced my journey, intending to go direct to Preston; but when I got opposite the road leading to Mr. Moon's, I was forcibly pressed upon by the Spirit of the Lord to call and see them again. The impression being so strong, I could not resist, I therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon from within exclaimed, "Come in! come in! you are welcome here! I and the lasses (meaning her daughters) have just been calling on the Lord, and praying that he would send you this way." She then informed me of her state of mind since I was there before, and said she at first rejected my testimony, and endeavored to think lightly on the things I had advanced, but on trying to pray, she said "that the heavens seemed to be like brass over

her head, and it was like iron under her feet," she did not know what was the matter, "certainly the man has not bewitched me," and upon inquiry she "found it was the same with the lasses." They then began to reflect on the things I had told them, and thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech him to give them a testimony concerning the things I had testified of. She then observed that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord, and they had resolved to obey the Gospel, which they did, and that evening I baptized father and mother, and four of their daughters. Shortly after I visited them again, and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was above twenty years of age. They received the Gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting.

Before I left England, there were about thirty of that family and connections baptized, six of whom were ordained to be fellow laborers with us in the vineyard, and I left them rejoicing in the truths they had embraced.

Soon after my arrival in England, having been invited to preach about fifteen miles from Preston by a minister, of whom mention has been made in a former part of this Journal, while there I dreamed one night that an elderly gentleman came to me, and rented me a lot of ground which I was anxious to cultivate.

I immediately went to work to break it up, and observing some young timber on the lot, I cut it down. There was also an old building at one corner of the lot, which appeared ready to fall. I took a lever and endeavored to place it in a proper position, but all my attempts were futile, and it became worse. I then resolved to pull it down. I did so, and with the new timber built a good house on a good

foundation. While thus engaged, the gentleman of whom I had rented the place came to me, and found great fault with me for destroying his young timber, etc.

This dream was fulfilled at that place in the following manner. After Mr. Richards had let me preach in his chapel, I baptized all his young members, among whom was his daughter, and most of the members of his church. He then reflected upon himself for letting me have the privilege of his chapel, and told me that I had ruined his church, and had taken away all his young members.

I could not but feel for the old gentleman; but I had a duty to perform which outweighed every other consideration, and I was assured that if I sought to please man I should not be the servant of Christ.

One night while at the village of Ribchester, I dreamed that I, in company with another person, was walking out, and we saw a very extensive field of wheat, more so than the eye could reach—such a sight I never witnessed before. The wheat appeared to be perfectly ripe and ready for harvest. I was very much rejoiced at the glorious sight which presented itself; but judge of my surprise, for when on taking some of the ears and rubbing them in my hands, I found nothing but smut, not any sound grain could I find. I marveled exceedingly, and felt very sorrowful, and exclaimed, what will the people do for grain—here is a great appearance of plenty, but there is no sound wheat!

While contemplating the subject, I looked in another direction, and saw a small field in the form of the letter L, which had the appearance of something growing in it. I immediately directed my steps to it, and found that it had been sown with wheat, some of which had got up about six inches high, other parts of the field not quite so high, and some had only just sprouted; this gave me some encouragement to expect that at the harvest there would be some good grain. While thus engaged, a large bull, looking very fierce and angry, leaped over the fence, ran through the field, and stamped down a large quantity of that which was just sprouted, and after

doing considerable injury, he leaped over the fence and ran away.

I felt very much grieved that so much wheat should be destroyed, when there was such a prospect of scarcity. When I awoke next morning, the interpretation was given me. The large field with the great appearance of grain, so beautiful to look upon, represented the nation in which I then resided, which had a very pleasing appearance and a great show of religion, and whose people made great pretensions to piety and godliness, but who denied the power thereof; destitute of the principles of truth, and consequently of the gifts of the Spirit.

The small field I saw, clearly represented the region of country where I was laboring, and where the word of

truth had taken root, and was growing in the hearts of those who had embraced the Gospel—some places having grown a little more than others. The village I was in, was that part of the field where the bull did so much injury, for during my short visit there, most of the inhabitants were believing; but as soon as I departed, a clergyman belonging to the Church of England came out and violently attacked the truth, and made a considerable noise, crying, false prophet! delusion! and after trampling on truth, and doing all the mischief he could, before I returned he took shelter in his pulpit. However, he did not destroy all the seed, for after my return I was instrumental in building up a church in that place.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes, I may be saved if I am baptized; for Jesus Christ has said, that he that believeth and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—“Without faith it is impossible to please him;” therefore, if I do not please him, how can I expect to be saved by him?

Question.—True! but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his Apostles commanded; would he be pleased with that neglect any more than with a want of faith?

Answer.—The commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin, for “sin is the transgression of the law;”—and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, “he that believeth and

is baptized, shall be saved;” but does the scripture any where say, that he that is not baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that He was changeable, and had respect to persons, if he would save one on one condition and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said, water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you suppose he meant spirit when he said water,—for he said “of water and of the spirit,” putting the water first, and the spirit after; for if he meant spirit when he said water, he should have said of water and of water, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase spirit and spirit, although

I had always supposed that the water meant spirit in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfill all righteousness as Christ himself said.

Answer.—Yes.

Question.—And that Peter who held the keys of the kingdom of heaven, commanded those who enquired on the day of Pentecost what they should do to be saved, to be baptized every one of them for the remission of their sins?

Answer.—O, yes!

Question.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience, than obedience to the requirements of the Savior?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Question.—If, in the days of the Apostles, God required men to be buried in, or born of the water, and now will save them without that inconvenience, or by sprinkling simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said, "these signs shall follow them that believe,—they shall speak with new tongues; cast out devils; heal the sick; take up serpents, etc." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the Apostles, just as the Scriptures state; but we see none of these things now.

Question.—Can it be possible that Christ designed the promise of these signs for his Apostles, when he said "them that believe," addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or, was

the promise to be confined to that people only, or that age, when Peter said concerning this matter, "this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call?"

Answer.—No, it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his Apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the Gospel as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—How shall they believe in him of whom they have not heard, and how shall they hear without a preacher; and how shall they preach except they be sent?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really

think that sins are forgiven when men are baptized?

Question.—Does not the Scriptures say so? Did not Peter say, be baptized every one of you for the remission of your sins; and did not Ananias say to Paul, arise and be baptized, and wash away thy sins?

Answer.—Yes, the Bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore you could not sin against it;

but should you now reject it, how could you get clear of that sin? and where can you find any direction from Scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite Scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them; determined in the strength of the Lord, to keep his commandments to the end? Thou mayest.

CASUALTIES OR MERCIES.

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We wish to dwell a while on the belief of the atheist, that all may be reminded of the amount of evidence man is capable of *resisting*. Our illustrations are of course drawn from things around us. We must endeavor not to write in the language of the chemist, or of the philosopher, but to use the plain, every-day dialect understood by the little boy, or the uneducated, without assistance. It is necessary that we should not be misunderstood in our most ordinary expressions. In the first place, then, we must define fully what meaning we attach to the word *accident* or *casualty*.

If we see a quantity of bricks overthrown in the street, and hurled along the earth in impetuous confusion, we call their position the result of *accident* or *casualty*. We mean, that mind was not employed in directing their location.

If we see them lodged in a shapely wall, we at once assert that their position was the result of thought, and not of *accident*.

We have seen the forest where the sweeping tornado had snapped the trees, and hurled them across each other in tangled prostration. We then call the particular location of those timbers *accidental*, meaning that *design*, *thought*, or *plan*, did not effect it. We have seen trees ranged over

each other, and squared into a house: then we did not believe their position *casual*, we had no doubt but *thought* was employed in their arrangement.

The atheist is one who believes there is no God. He believes that man is the highest being in existence. He believes that the things we see either came into being of themselves, or have been always here; for he usually believes they are here *now*. It is not material in the controversy, whether he contends that the world, or the matter of which it is formed, is of recent date, or that it has been here from eternity; but it is more common with them at the present day, to contend that matter has always existed. Of these, we shall chiefly take notice. We shall do no more than tell the creed of the atheist, and the creed of the Christian again and again, placing them frequently side by side.

Young reader, when you look abroad you see very many breathing animals around you. You know that the air we breathe is not fit to breathe again, so that if closely confined, although we might not feel injured for the first few minutes, yet after a time we must die. You may not be aware that the air you breathe is so totally changed, that you would expire forthwith were you to continue its use. It is true, that were you to receive it back again

into your lungs, unmixed with the other air around you, it would cause your death.* There is no danger that this will happen. Those who know nothing of these facts are mostly safe; because in the action of breathing, it is thrown some distance from the face, and even when the head is covered, it cannot be drawn back again without receiving much of the other healthful air near us, along with the draught. But where many live near us, it is natural to inquire why the atmosphere is not so poisoned, frequently, as to cause our death. So it would: even on the muster-ground, where hundreds crowd into a circle, it would be felt; but, in the first place, by breathing, this air is made a little heavier than it was before. If it is only a little heavier than the common air around us, then it will sink down to the earth; and it does thus fall. This increase of weight causes the air which has been once used in the crowded room, to sink down to the floor. It seeks every crevice to pass lower, or it rolls out at the door and finds the earth. This increase of weight is either plan or accident. It is a little matter in one sense, but it saves too many millions of lives not to be, too, extremely *fortunate* or very *kind*.

Again, it is natural to ask why we do not dread the increase of this altered and unwholesome air. Why does it not accumulate, rising higher and higher, until it reaches above us, and we sink? This would be the case: animals not erect, that breathe, carrying their nostrils nearer the earth, would perish first, and man at last would fall, were it not for a few additional *casualties*, or *mercies*, which we will now enumerate.

First, when this air, thus destroyed reaches the earth, the grass which is there, drinks it up. It goes into the pores of weeds, plants, and vegetation in general, and two blessings result:

*The lungs, in a day and a night, are said to receive fifty-seven hogheads of the atmosphere, and twenty-four hogheads of blood pass through them during the same period, there being seventy-two pulsations in a minute, each sending two ounces of blood through the lungs, or 225 quarts an hour. The whole mass of the blood is exposed to the air three times in every eight minutes.—Ed.

the poisoned air is used and taken out of our way, while it enters into the composition of that which grows, and aids its rapid increase, as a most kindly manure.

But again, there is a region where winter reaches, and destroys the earth's green covering. Nevertheless, winter is not feared, for it is a kind design or a fortunate perchance, that water will absorb this gas. The snow is on the ground, and you need not fear. It has rained, or the frost has fallen and again dissolved, and you need not fear; the wind is blowing towards the surface of the river, or the distant lake, etc.

Sometimes, in seeking the lowest situations, this heavy air sinks into a well, where there is neither grass, grain, nor water to absorb it, and there it remains and threatens the incautious adventurer. These facts, in one way, are little things; but the continuance of the human family depends on their existence: of course, they must be either *wise*, or *fortunate*.

There is another kind of air, or gas, which is equally deadly, called by chemists, hydrogen gas. This would destroy us, if plentifully used, at once. Those who wade in streams, and walk on the decaying leaves on the bottom, have seen it bubbling up to the surface. It will burn if the torch is applied. Everything that rots will, like the leaves we have mentioned, give out or produce this unhealthy gas in abundance. If we then look around and notice how many trees, and weeds, and leaves, and chips, and animal substances, etc., are constantly dissolving, we may well inquire again, Why are we not all destroyed with rapid and cureless devastation? So should we be, were it not on account of certain circumstances, which we will not pass by. It *chances*, or it was *contrived*, that this gas is lighter than the air around us; of course it will rise up towards the clouds. Whatever is lighter than water will swim, and whatever is lighter than the air will rise towards the top of the atmosphere. This gas is so much lighter than the common air, that it ascends swiftly past our faces and floats beyond our reach.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 16, 1876.

OBEDIENCE TO GOD THE MEANS OF SANCTIFICATION.

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2 Peter iii, 5—13, touches upon the creation of the heavens and the earth, their probation, and their final destiny after the general judgment. The Apostle draws attention to the fact that in the beginning the earth emerged from the element of water ; that it was afterwards overflowed with water ; and that it is reserved unto fire against the day of judgment and perdition of ungodly men. All Christians who accept the history of the creation, and the deluge, as given by Moses, must also accept the literal signification of Peter's words as recorded in our text. Accordingly, it is just as certain that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ;" and that we may "look for *new heavens and a new earth*, wherein dwelleth righteousness ; as that God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so ;" and, that in the days of Noah, the "waters prevailed exceedingly upon the earth," the mountains being covered, and "every living substance destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and Noah only remained alive, and they that were with him in the ark."

We are thus assured, by the Apostle Peter, of the creation of a new heaven and a new earth. John the Revelator beheld in vision, "a new heaven and a new earth ; for the first heaven and the first earth were passed away, and there was no more sea." (Rev. xxi, 1.) And the holy city, New Jerusalem, came down from God out of heaven ; and God dwelt with his people, and death, sorrow, weeping, and pain were no more known among them. The apostolic fathers regard this new creation as the beginning of a blessed eternity. St. Barnabas says : "When the Lord shall make all things new, then shall be the beginning of the eighth day, which is the beginning of another world." Lactantius affirms that, "when the (seventh) thousand years shall be completed, the world shall be *renewed* by God, and the heavens shall be folded up, and the earth shall be changed ; and God shall transform men into the similitude of angels ; and they shall be white as snow, and shall be always conversant in the sight of the Almighty, and shall sacrifice to their Lord, and serve him for ever." St. Austin also declares, that "the judgment being finished, then this heaven and this earth shall cease to be, when the new heaven and the new earth shall begin to be. For by a mutation of things, this world will

pass away, not by an utter extinction." Bishop Newton, in commenting upon these words of the fathers, observes: "And indeed why should the new heaven and the new earth be destroyed, when there shall be no more sin, when 'there shall be no more curse,' when 'there shall be no more death?' Again he observes: "Why should not the new heaven and the new earth be preserved, 'wherein dwelleth righteousness?'" Justly correct observations; but, nevertheless, the learned Bishop seems to misapprehend St. Austin's meaning, as if the latter had said: "For by a mutation of things," the new world "will pass away, not by an utter extinction," whereas the words are "this world." The true meaning is as St. Austin states it: "The judgment being finished"—that is to say, the general judgment, after the second resurrection, which takes place at the end of the seventh thousand years—"then this heaven and this earth (as now organized) shall cease to be, when the new heaven and the new earth shall begin to be;" not however by an utter extinction of the present heaven and the present earth, but by a mutation, or change, whereby they are rendered immortal. Lactantius uses the words "renewed," and "changed," thus conveying the same meaning as St. Austin: he says, "when the thousand years shall be completed, the world shall be renewed by God, and the heavens shall be folded up, and the earth shall be changed;" and it is quite probable that St. Barnabas used the words "all things new," and "another world," in the same sense.

A revelation given through the Prophet Joseph, December 27, 1832, treats with great plainness upon this interesting subject, from which we make the following brief extract: "The resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore he is not mete for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." (Doc. and Cov., page 98, 99).

St. Peter, the apostolic fathers, and the great Prophet of the last dispensation are thus found perfectly in harmony as to the destiny of the earth; and the lesson here taught us is, that sanctification is achieved in the degree that obedience is rendered to the laws of God, ordained for that end.

Beauty and order alike pervade all the physical and moral creations of God—disorder and deformity being but the necessary fruits of sin—and the same means will compass the sanctification of all accountable beings, namely, obedience to the laws of God. It might be improper to say that, in the days of Noah, the earth was baptized for the remission of its sins; as it would certainly be improper to say that Jesus, who was without sin, was baptized of John, in the river Jordan, for the remission of his sins. When John forbade Jesus baptism, from his knowledge of the latter's absolute purity from sin, Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" and this argument applies equally to the earth we inhabit, as to Jesus. Immersion in water, by one having authority, is absolutely indispensable to the fulfillment of righteousness, and is therefore a primary principle of sanctification for all accountable beings. As the earth was predestinated to celestial glory, God saw fit that it should be baptized in water, regenerated, and freed from sin by a second birth; and he has declared by his Prophets, that, eventually, it will be baptized by fire and the Holy Ghost, thus harmonizing most gloriously with Christ's great and unalterable law, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." D. McK.

[CONCLUDED IN OUR NEXT.]

ARRIVAL OF MISSIONARIES.—Elders Alfred Hanson, Ingwald C. Thoresen, and Ola Olson, missionaries to Scandinavia, arrived at Liverpool on Friday, 13th inst., and left for Copenhagen the same day. They were accompanied by sister Liljinqvist and her son Waldemar. All the party were in excellent health and spirits.

APPOINTMENTS.—Elder John Robinson is appointed Traveling Elder in the Durham Conference, and Elder Thomas A. Wheeler is appointed to preside in the Birmingham Conference. These appointments to take effect at the earliest convenience of the Elders named.

FOREIGN CORRESPONDENCE.

AMERICA.

New York, Sept. 25, 1876.

Prest. A. Carrington.

Dear friend and brother,—The good ship *Wyoming* arrived safely at New York, on the 23rd instant, and we take pleasure in reporting to you our progress and present condition.

Our voyage was made in ten days, which is considered very excellent time, and more so, when we take into

consideration, that we encountered some strong gales and heavy head seas. During the rough weather, which lasted until Wednesday, the 20th, there was considerable sea-sickness among the passengers, and I assure you a few were severely shaken. We were favored with excellent weather and fair winds during the last three days of the voyage, which gave us all an excellent opportunity to recruit, and we are pleased to report

that our company on its arrival in New York were, without exception, enjoying good health and excellent spirits.

The returning missionaries, with but one or two exceptions, enjoyed good health on the voyage, and were thus enabled to give much attention to the welfare of the Saints.

We held two meetings while on board, at which instructions and exhortations were given, that comforted and strengthened the homeward-bound Saints, under our then peculiar circumstances.

The day before our arrival at New York, the cabin passengers, in token of their appreciation of the services and abilities of the officers of the S. S. "Wyoming," presented a testimonial expressive of their feelings, which was signed by all present, and we desire to particularly mention those officers who interested themselves so

kindly on behalf of the company of Saints that were on board, Mr. French, our purser, and the steward.

This evening we take cars by the Pennsylvania Central, by which route we travel West to our friends—to our homes—to the Priesthood and kingdom of God—all that are near and dear to us in life; and by the blessing of Him by whose bidding we come and go, we have faith that we shall reach there now in a few days.

The Elders join us in kind love to all at "42," and we pray God's blessing upon your labors and those of all the brethren in gathering the many kind-hearted friends we parted with, until all who so desire may enjoy the rich blessings that are ours.

Yours in the Gospel Covenant,

W. L. BINDER,
THOS. CALLISTER,
SOREN PETERSEN.

AMONG THE BOSTON LITERATI.

Boston, Mass., Sept. 5, 1876.

Editor Deseret News:

I have been spending the last week in this city, the "hub of the universe," and Providence has opened up my way in a somewhat remarkable manner, so that I have enjoyed invaluable opportunities for observation and ascertaining what "high life" in the "modern Athens" really is.

On Tuesday last, August 31st, I received a very pressing invitation, through a physician whom I had previously met, to come to Boston and lecture before a kind of literary and debating society or club, of which he was a member. He represented the club to consist of well-informed ladies and gentlemen, all freethinkers, and desirous of investigating every doctrine or system that claimed to be true. In fact, the purpose of such investigation was the principal motive of the organization of the club.

I accordingly met with the club in the evening. There were present from fifty to sixty ladies and gentlemen, to many of whom I was introduced. They were merchants, physicians,

writers, literary men and women, several spiritual mediums, and ladies of good Boston society. During a conversation with several of the most prominent individuals present, previous to the opening of the meeting, I learned that the club, as a whole, had severed itself from all sects, creeds and parties, that its meetings were held for the purpose of discussing propositions of all kinds with a view to the discovery of truth, that as a whole, the club was agreed in the opinion that modern so-called Christianity was a stupendous failure, that the monogamic system of marriage was perhaps equally as great a failure, that modern politics, political economy, systems of finance and social systems were all failures, wholly or in part, and that the want and absolute necessity of the age was a system of religion and government that would correct the great evils.

The meeting was held in a large and elegant parlor, in an aristocratic mansion, and at 8 o'clock the chairman called it to order and introduced me. I arose and delivered an address of nearly two hours length, stopping

occasionally to hear and answer questions, observations, and objections.

On closing my address they kept me standing before them, answering questions and meeting objections for an hour longer. I easily perceived myself to be among a congregation of trained debaters and discriminating critics.

Perfect harmony and a good spirit prevailed, and I had the sympathy of the majority all the time, and by the power of the Holy Spirit I was enabled to meet every objection, and answer every question successfully. At the close several physicians, ladies and gentlemen, left their cards with me, giving me cordial invitations to call upon them. Some of them were quite urgent. Among them was Mr. B., M. D., a metaphysical writer, and a contributor to a number of literary and scientific journals, an ex editor, and a fine man, who pressed me to call upon him the following morning. I did so, and was by him introduced during the day, to Mr. S., an editor, said to be one of the greatest living literary, dramatic and musical critics. With him I enjoyed a lengthy conversation, and as I unfolded to him one principle after another of our religion, he was much interested, and several times exclaimed, "How beautiful!" "What a beautiful religion!" The principle that struck him most forcibly as being beautiful and grand was our philosophy regarding the origin and peopling of worlds.

On the same day, Mr. B. introduced me to Rev. Mr. M., a minister who is rising rapidly to fame, and his Boston admirers claim that for eloquence he has no equal in the American pulpit. He preaches to an independent audience, and edits an independent, religious and family journal of great note in New England. He received me kindly, and I felt as though I was conversing with a whole audience while talking with him. He invited me to contribute a sketch of our history, etc., for his paper, but

hinted that the article must not be in advocacy of our religion.

Leaving his office, Mr. B. led me to the offices of several noted individuals of upper "hub" society, and finally into the office of the leading organ of the Spiritualists in America. Mr. C., the editor-in-chief, was not in, but the sub-editor received me kindly, and after a long conversation, during which I presented some portions of our philosophy and theology, he invited me to set forth our views on certain points relative to our materialism, belief regarding the Holy Ghost, etc., for publication, which I have since done.

To-day, I met Mr. C., one of the most prominent advocates of Spiritualism living. He received me very kindly, and cordially invited me to call again, and to contribute to his paper occasionally, upon topics concerning our people.

I am as much surprised as pleased at the various opportunities I have met for getting access to the higher circles of Boston society, for they are proverbially exclusive, but I have invariably found much less prejudice and more liberality upon subjects connected with our religion among such men as those I have named, than I had expected; but a false school of philosophy upon the marriage relation, the resurrection, and the condition of the human spirit in the next world, is spreading so rapidly among that class who are disposed to pay any attention to such things, that there is little prospect of the Gospel spreading among them. I am much astonished to see how far the pernicious doctrines of the free-lovers have spread among the most intelligent ranks of Boston society, while some form or shade of belief in spiritualism is almost universal among all ranks that are not most strictly orthodox, and those ranks are very slim, and growing slimmer rapidly.

Your brother,

B. F. CUMMINGS, JR.

Here is one of the best of the recent sayings of Dr. Talmage—"When we find a man contemptuous of labor, and acting as though he never worked at all, and as though his ancestors had never worked, we may make up our mind that if we go a little further back in that man's ancestral line, we will run against a scavenger's cart, or upset a soap-boiler's kettle."

A SHORT CHAPTER ON A LONG SUBJECT.

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After the flood, and after Ham had dishonored the holy Priesthood, Noah awoke from his wine and knew what his *younger* son (Ham,) had done unto him. And, as the Priesthood descended from father to son, he delivered the following curse and blessing, as translated by King James' wise men and recorded in Genesis :

"And he said, cursed be Canaan ; a servant of servants shall he be unto his brethren."

"And he said, blessed be the Lord God of Shem ; and Canaan shall be his servant."

"God shall enlarge Japheth, and he shall dwell in the tents of Shem ; and Canaan shall be his servant."

History and common observation show that these predictions have been fulfilled to the letter. The descendants of Ham, besides a black skin which has ever been a curse that has followed an apostate of the holy Priesthood, as well as a black heart, have

been servants to both Shem and Japheth.

Again, Shem or his descendants were blessed with receiving the revelations, prophets, and Savior :—A blessing truly which even the most sagacious infidel has not been able to explain away.

Again, Japheth has dwelt in Shem's tents, both in the land of Canaan and in America ; for "tents" is a figurative expression which in Hebrew, would signify the residence or abode.

Now our short chapter will soon end, for the Savior said, *Jerusalem should be trodden down till the times of the Gentiles are fulfilled*, and the very movement of every nation shows the eternal truth of the above quoted passage of Scripture. It frustrates the designs of sectarians ; it chokes the deists ; astonishes the world, and delights the Saints.—*Times and Seasons*.

UTAH NEWS.

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From the *Deseret News* :—

RETRENCHMENT MEETING.—Yesterday (Sept. 13th) being the first anniversary of their organization, the Twentieth Ward Young Ladies' Retrenchment Association held a meeting in the upper room of the Ward School-house, at which were present sisters Snow, Smith, Horne, Kimball, and Barney, and other officers of the Relief Societies, and of the Young Ladies' Association. Suitable and instructive remarks were made by the above named ladies. The spiritual and financial condition of the association was found to be flourishing. One hundred and fifty members were reported. Sister Snow spoke very eulogistically of the labors of sister Howard, the President of the Association, and also of the noticeable improvement among the members. Altogether the time was very profitably spent. The Association meets every Wednesday afternoon at 3 o'clock.

WOMAN'S EXPONENT of Sept. 15th contains "Given, not Lent," "Essay on Education," "How to Choose a Good Wife," "Out-door Exercise for Mothers," "R. S. Reports," "Columbus," "Means of High Education," "No Character," "Home Affairs," "Ladies' Centennial Fair Valedictory," "Home Things that I Despise," "A Centennarian," "Reform Campaign Needed," "Cure for Hydrophobia," "Lord Byron," "Lost Women," "The Fireside," etc.

SEARCHING FOR AN OUTLET.—The expedition, composed of Messrs. D. L. Davis, John F. Hardie, Henry A. Tucket, Levi Read, and C. W. Hardy, the latter being County Surveyor, which set out on Sept. 8th, in the yacht *Waterwitch*, to determine the feasibility of making an outlet into the desert for the waters of Salt Lake, have returned, and report their inability to find a point

for the proposed cut to be made. They found that the water in places had extended beyond the storm line marked by Stansbury, in his survey of 1849, a distance of from fifteen to twenty miles. They coasted the west shore to the extreme north west, a distance of forty miles, finding no point where an outlet was possible, there being an average incline of the desert, from the present water line, of four to six inches to the mile. We understand the expedition was under the auspices of Salt Lake County.

AN OLD CITIZEN GONE.—Elder George D. Grant, of Bountiful, an old and well known citizen, departed this life this morning (Sept. 20th), in his sixty-fifth year. He was identified with the Church of Jesus Christ of Latter day Saints from its early rise in this dispensation, and he was a man of unquestionable integrity to the work of the Lord. He was brother to the late President Jedediah M. Grant. The affection which carried him off was cancer in the breast, for which he was medically and surgically treated in this city, and of which, at one time, it was thought, by himself, he had been cured.

AN ADDITION.—We understand Z. C. M. I. is about to enlarge its premises by building an addition along the south side of the main structure. It is proposed to make it 195 feet in length and 25 feet wide, with slope roof, declining to the south. It will take about 60,000 bricks, besides rock, to make this extension. We learn that the contract for the mason work has been awarded to Mr. Edward Brain, and the carpenter work to Mr. Henry Grow.

PROVO GOODS.—During the past few days Mr. Robert Kirkwood, of Provo, has been in the city, having with him a number of samples of woolen goods produced at the factory there. The specimens are excellent, and embrace a large variety of cloths, flannels, and linseys. The prices, too, are below those of eastern goods of similar quality.

PISCICULTURE.—Spencer F. Baird, Esq., having written from the McLeod River Fish Agency, to Hon. A. P. Rockwood, asking how many impregnated California salmon eggs were wanted for distribution in the public waters of Utah, the latter gentleman has ordered 25,000, which will probably arrive shortly. Mr. Rockwood has also received an invitation to attend a two days' session of the American Fish Culturists' Association, to be held in the Judges' Hall, Centennial grounds, Philadelphia, October 6th and 7th. On the last named day arrangements have been made for those who attend, to be regaled with a dinner composed entirely of fish.

A SPLENDID COUNTRY.—The settlers on the Little Colorado have discovered and commenced to settle upon a splendid valley in that section of country. We obtain descriptive particulars from a letter dated at Allen's Camp, August 27th, from brother J. W. McMurrin, directed to his parents. He returned from the valley mentioned on the 21st ult. He says—"While there we put down eleven foundations, and built five houses. There are six springs in the valley in which the houses were erected. It is as pretty a place as I ever saw, being completely surrounded with timber. There is a large amount of hay land, besides some two thousand acres of farming land, and the hills in the surrounding country are completely covered with grass of the best quality. It is the finest stock country I ever saw. There is also in the valley a large lake or marsh, in which snipes, ducks, and cranes abound. There is also a great number of deer and antelope that come there to water. While in the valley there were three cinnamon bears seen, one of which was killed, and we saw signs of a great number. We saw two flocks of wild turkeys, two of which we killed, together with one deer and one antelope. When coming out of the valley we saw upwards of a hundred antelope in about one hour's time. The smallest drove we saw had thirteen head in it, and some of the large herds with as many as fifty in them. There will probably be some more men sent out in a few days to build houses on the balance of the land over in the new valley, which has been given the name of Pleasant Lake, and for one I think it is well named. We had a very

heavy rain storm here on the 25th, which has given the ground a thorough soaking. It was heavier than any I ever saw in Utah, and it makes the prospects ahead look much brighter, as we will now have some corn and a little wheat, but most of our wheat has died out. Still we do not feel in the least discouraged, as we have no doubt but we can raise good grain here when we get the water out."

From the *Salt Lake Herald* :—

THANKSGIVING.—Thanksgiving services were held by the citizens of Mill Creek Ward Sept. 15th. The occasion was a social re-union of the people of that place, and an expression of thanks to heaven for the bountiful harvest they had reaped this season. Prayer, singing, and instrumental music, and an appropriate address by Bishop R. Miller, were all listened to and enjoyed by the company. At noon tables were spread with the delicacies and substantial of the farmers' garden, and 450 residents of that Ward partook thereof. The event was a very enjoyable one, and will long be remembered by all who took part in it.

UTAH MUSICAL TIMES.—No. 7 is out, issued by Calder & Careless. It contains two original musical congregational compositions, one by Mrs. S. Careless, and one by Prof. G. Careless. The latter, entitled "Prayer," is worth the price of more than a year's subscription. An editorial, "Vocal Music in Schools," is a powerful argument in its favor, and, we believe, will be an incentive to its more general adoption. Then musical chit chat, *bon mots*, etc., fill up and make an interesting number.

NEW CANAL.—A movement is on foot among the land owners on the sand ridge this side of Ogden, looking to the digging of a canal to carry the water from the Weber river to their land. There is a vast scope of country along the line of the Utah Central Railroad, which could be brought into cultivation by such a canal as is contemplated.

ANNIVERSARY.—The *Ogden Junction* has commenced its fifth volume under favorable auspices and in flourishing circumstances, and hence promises to be more interesting and useful than ever. It is a sprightly, wide awake journal, and deserves the success which it has achieved.

NEW STREET CAR.—The new street car, No. 12, running on the First South street line, is a model of beauty, and what is the best feature is, that it is a home production, having been made and finished at the manufactory at the railroad depot.

AMERICAN FORK CANON.—The A. F. railroad company is running daily trains into the headquarters of romantic scenery, American Fork cañon.

CLOSING.—The new city ordinance regulating the liquor license has had the effect of closing several of the small beer saloons, and others will shut up shop when their old licenses expire.

Our part is not fitly sustained upon the earth unless the range of our intended and deliberate usefulness includes not only the companions but the successors of our pilgrimage. God has lent us the earth for our life ; it is a great entail. It belongs as much to those who come after us, and whose names are already written in the book of creation, as to us ; and we have no right by anything we do, or neglect, to involve them in unnecessary penalties, or deprive them of benefits which it was in our power to bequeath.—*John Ruskin*.

It is false and indolent humility which makes people sit still and do nothing, because they will not believe they are capable of doing much good, for everybody can do something. Everybody can set a good example, be it to many or to few ; everybody can in some degree encourage virtue and religion, and discountenance vice and folly ; everybody has some one to advise, instruct, or in some way help or guide through life.